

A false.

J E W :

O R,

A wonderfull Discovery of a

S C O T,

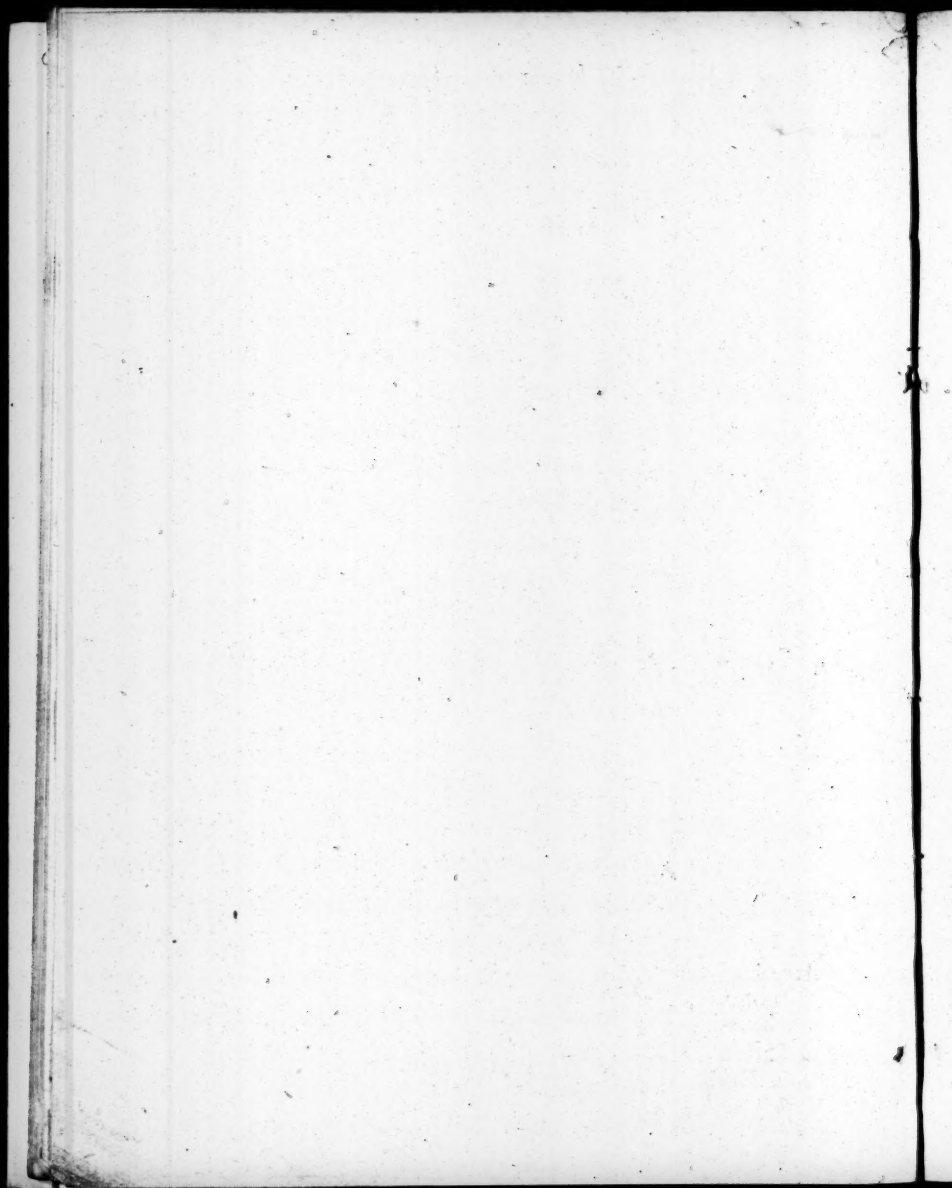
Baptized at *London* for a Christian,
Circumcised at *Rome* to act a Jew, re-bap-
tized at *Hexham* for a Believer, but found
out at *Newcastle* to be a Cheat.

Being a true Relation of the detecting of one
Thomas Ramsay, born of Scotch Parents at *London*,
sent lately from *Rome* by a speciall Unction
and Benediction of the Pope; who landed at *New-*
castle, under the name of *Thomas Horsley*, but im-
mediately gave himselfe out for a Jew, by the
name of Rabbi *Joseph Ben Israel*, *Mant. Hebr.* It on af-
ter baptized at *Hexham*, by Mr. *Tillem*, and by a
speciall providence of God, found out by the
Magistrates & Ministers of *Newcastle* upon
Tyne, to be an Impostour and Emittary of
Rims, and since sent up to the General
and Conncell of State to be fur-
ther enquired into.

Revel. 3.9. Behold, I will make them of the Synagogue of Satan, which
say they are Jews, and are not, but do lye; Behold, I will make them to
come and worship at thy feet.

2 Thess. 2.9, 11. Even him whose coming is after the working of Sa-
tan. For this cause God shall send them strong delusions that they
should beleve a lye.

Printed for *William London*, Book-seller in *Newcastle*, 1653.





To the Right Worshipfull

Henry Dawson Esq; Major, the Aldermen, Sheriff, and the Common Councell of Newcastle upon Tyne.

Right Worshipfull and beloved in the Lord,



Our constant zeale for God for these many yeares, your reall owning of the truth & power of the Gospell, with your paires and activity in this present Discoverie, may justly challenge our solemne addresles to you in this pub-

lication, not as though we sought Patrons for the truth contained in it; he that discovered it with his eye, will beare it up with his arme; but we apply our selves to you as witnesse with us to the world of the truth of what we here relate; the stedfastnesse of your faith in these divided times we cannot but mention, though there have been many attempts by men of corrupt minds for shaking and dividing you, and how God hath stirred up your Spirits vigorously to punish Swearing, Drunkenesse, Sabbath-breaking, and other the crying sins of the Nation, and with what successe

*Edward.
2c.*

The Epistle Dedicatory.

in his owning of you we are your witnesses. Honoured Sirs, that indeed which with other things eminently speaks God present among you is, your industrious carrying on with Christian prudence and equall ballancing the love and unity among the Saints in this place, though of different judgments (and by the blessing of God you have accomplished it) which as it hath bin no smal means through grace of that free passage the Gospell hath had amongst you, so the want of it in other places hath both nourished and strengthened the differences betweene Saints to the prejudice of the Gospell, & for a proöfe of your vigilancie, we shal say no more, though we could give you many instances, both when the *King & Scots* were here, and in this present controversie at Sea, but mention to others how instrumentall you have been in this discoverie, this we have made known not so much for your praise, for what have you done but your dutie? but to excite others to the like aſtings for God, and to testifie how sensible we would be of the goodnesse of our God in casting our lots to labour among you; the good Lord administer to you of the fulnesse of Jesus, & make you wise as Angells of God, descrying good and evill, and that you may yet do more worthily for the Lord Jesus, is the prayers of

Your Servants in the Gospel,

Tho: Weld.
Sam: Hammond.
Cuth: Sidenham.
Wil: Durant.

To the Churches of Christ.

Deare Brethren,



Our Lord Jesus Christ having the Elect given him as a charge by his Father to bring unto glory, hath many wayes evidenced his faithfulnessse to his Father, his love & care over his people; his incarnation, his passion, his intercession, are demonstrative arguments of his love; his patheticall debortations by himselfe and his Apostles to his peop'e against Apostacy; the many full and clear prophecies made out by himselfe and the Apostles of seducers, and their strong delusions in these latter dayes (for you may observe that all the prophecies of the Apostles mentioned in the Acts & their Epistles are all of this nature) Thirdly, the many eminent discoveries of the hellish workings of these factors of Satan, doe with the other manifestly evidence, that the great Shepheard of his Sheepe, the Lord Jesus Christ, doth neither slumber nor sleep; for it is the eye of Jesus that is the guard of souls, when as Satan through his malice and subtilty, brings the Elect themselves sometimes so nigh finall miscarriage, that they are onely lead up by an if it were possible. Our humblo advice therefore to you our dear bretkren in the Lord is, (that seeing these Prophecies must be fulfilled, and no way are the tares so quickly, and with such successe sowne by the enemy, as where the servants sleep, being either untoxicated with error, or their heads full of the fumes of popularity and vaine-glorie, both of them soone bringing a lethargie upon the body) our humble advice is, that you would studie not to be ignorant of Satans devices, of his delusions, and the nature of them, where they come, how they work, whether they tend; for their rise some come out of the mouth of the Dragon, some out of the mouth of the Beast, others out of the mouth of the false Prophet, Revel. 16. 13. all uncleane spirits like the frogs of Egypt; some creeping

2 Tim. 3. 6. on a design for Satan, to the destroying, or at least the disturbing
 of the Churches; another great duty of the Churches, is critical-
 ly to observe how these delusions worke; many are the methods of
 Satan, yet we humbly conceive these to be his chiefe wayes. I. ei-
 ther to open a wide doore to let in the sheep and goates, so that
 Jer 15. 19 they get but a number to glory in, and thus come many companies
 through the ranckness, of the Goats to smell in the nostrills of the
 Saints; and doth not Satan drive on such an interest in the Ad-
 ministrators Society? who being taxed by us for letting in so
 Mr. Tillam hastily this counterfeit Jew, whom he before knew to have told
 many plotted lyes, and likewise asked by one then present, if a
 man should come to him with the French pox on his Nose, &
 from committing Adultery the night before, and but
 professe the faith of the Gospel, and desire to be baptized
 by him, whether he would baptize him or no? he told us he im-
 mediately baptize him. Deare Brethren keep the doore strictly,
 John 10. let none come over the wall, nor doe not you breake it downe to
 let such in.

Secondly, a second method of Satan is, either to introduce per-
 sons unsound in the faith, or to corrupt their judgements when
 they are in, for Satan hath no better a way to turn Churches into
 aire and dispirit them of the power of godlinesse, then by filling
 their heads with error and fancy; This wretched Counterfeit
 told us, that the method of the Popish Emissaries at pre-
 sent in England, is to unde mine the Churches by clo-
 sing with errorrs, and crying up notions, of which you have
 a particular account in the Narrative.

Thirdly, a third method of Satans is, to lay the maine weight
 upon some one particular Ordinance; this will undoe all, for it
 will (as daily experience shews) make men under-valew grace in
 comparison of that Ordinance, and so blind even those that pre-
 tend to be seers as that he cannot want grace in their thoughts
 that once closes but in his judgement with that Ordinance. Dear
 hllip. 3. 1. Brethren, take heed of Idoling Ordinances, we have sad ex-
 periences

perinces here in the North, this Counterfeit is no small Item.

Lastly, we humble intreat you in the name of Christ, diligently to observe, whether the delusions of Satan tend, we have by sad experience found, that they drive first at the worshipping of fancy, pride, and faction, for these delusions once taken up in the fancy, doe so fill a man with selfe-apprehensions, and sure selfe-love, as that he presuming some singular attainments in himselfe cannot keepe within the holy bounds of Gospell, Order, and Moderation.

Secondly, At the breaking of Communion, for no question you your selves have observed, that the least opinion (as of the denying of the singing of Psalmes, &c.) once drunke in (if the person be not eminently principled with humility & love to the Church he is in) no indulgence or tendernesse what ever (which is well knowne to be exercised in Congregationall Churches) will restraine from a breach though it be never so much to the sadning of the brethren.

Thirdly, at the under-valuing of others, the precious Saints of Christ, for you know brethren where delusions are let in, men make thier lives the measure of Saintship: the imaginations being taken up and filled with the present notion, carries their judgement of Saintship, onely to those of that perswasion, no question Satan hath a further designe then bare under-valuing, if Christ do not manifest that he hath the reines in his hand.

Wherefore, deare Brethren, having the premisses upon our Spirits, and this Discovery as a great instance in the fore-mentioned particulars before our eyes, we could not but in faithfulness to Jesus Christ our great Shepheard (to whom we appeale as to the truth of what we here publish, and the simplicitie of our hearts in it) as likewise out of our deare affections to you his members, make these papers publicke, some of which, viz. the converted Jewes confession in the meeting house at Hexham, as also the Administrators Animadversions were printed, and printing by them at Gate-side when he was detected; we had likewise given you the converted Jewes arguments against Infant

*fant baptisme, then also in the Presse, ad'oynd to his confessi-
on, which notwithstanding all our industry to get them, were
kept from our hands; but this account we gave of them from his
owne mouth, that in them he forged Authors for the streng-
thening of them in their opinion.*

*We hope this present Discovery will be a sufficient warning
unto the Churches of Christ, to try the spirits whether they
be of God, 1 John 4.1. for many false Prophets are gone
out into the world.*

*Revel. 22. Oh that the Spirit of discerning might breake out of the
Throne of the Lambe upon you, and the Spirit of Wisedome
and Revelation might fill you, that you might come to all the
riches of the full assurance of understanding, to the ac-
knowledgement of the mystery of God, and of the Fa-
ther, and of Christ, in whom are hid all the treasures of
Wisedome and Knowledge.*

*Newcastle July 2.
1653.*

*Tho: Weld.
Sam: Hammond.
Cuth: Sidneham.
VWill: Durant.*

The



The Introduction.



Here is not a Designe in the World, but either Satan hath a maine hand in the laying of the foundation and chiefe corner-stone of it; or if it be of God, hee'l obstruct the building of it; *Jerobo* ^{1 Kings 12.}
ams Calves testify the one, *Sanballat* ^{29.} and *Tobiab* counter-working *Nehemiah*, fully ^{Nehc. 6. 1.}

witnesse the other.

Now the methods of Satan in his great actings are divers: sometimes he immediatly breakes in upon the minds and passions of men, filling them either with errorr, ambition, or blind zeale, making men doe any thing to serve a lust; thus he leades captive both deepe-pated and shallow-headed men; the one runs errands for him at his will, the other runs Lackey at his foot: at other times he moves (as the Philosophers faine the *Formae Assistentes* doe the Orbes) the great Wheelles of the World, and by them hath his influence upon the lesser motions of inferiour Agents; but the malignitie of his influences lies most, either in his stirring and acting the distempered humours in corrupted bodies, or in causing the purer spirits to receive disturbance by these evill humours: but that which seemes to be the *primum mobile* in the Aeriall Dominion of the God of this World is the Throne of the Beast, the power and interest of Antichrist,

christ, the Zodiack of Sathans annuall motions, where the Planets, those wandering Starres of Poperie, course up and down; some acted by *Mercury*, *Jesuits*, & *Emissaries*; some by *Saturne* your dull secular Priests and lasie Fryers; some borne under *Iupiter*, Pope and Cardinalls; some Incendiaries to States & Armies the sons of *Mars*. Thus you see how Satan.^r fitted to act his interest in the world, and having got these Engines, he is not wanting to plant them upon all advantages, nothing so diametrically opposite to God and our Lord Jesus, which he will not find instruments to act in so large a Magazine; would hee have blood? out come the Inquisitors; would he have covetous designs driven on? out step the Indulgences; would he have treachery and treason acted? *Ignatius* sends forth his fry of Jesuits; would he have motions blowne up in mens braines, and the forme of sound words cashiered? out steps some learned Quick-silver Emissaries with the Popes Vnction upon them, perfectly speaking the language of this fantastick age; would he have errours owned & cried up with credit in the world? hee'l neither want actors nor entertainers; nay, would he have that great Myserie of the calling of the Jewes, put to shame in the eyes of men? hee shall not want some that will lose their blood in circumcision (though it be a professed denying of Christ) to cheat the credulitie of poore Creatures.

Psal. 74. 20.

2 Pet. 2. 3.

2 Tim. 3. 4.

2 Tim. 4. 3.

Revel. 2. 2.

Thus you see Satan hath his νοίματα, ὑψώματα & λογισμοί and all these ἀκρυβή under ground, onely here's the faith and patience of Saints; there's nothing hid which shall not be discovered, darknesse is no darknesse to the all-seeing God, there are no opaque bodies to obstruct his sight, not the thick covers of interwoven eyes, not the double dye of deepe hypocrisie, not the serpentine insinuations into the hearts of credulous men; no, God needs no prospective to discover the most distant actions either immediatly as he did to *David*, when he told him the men of *Keilah* would deliver him into the hands of *Saul*, or mediately when he causes circumstances to be found out by remarkable over-actings of his owne providence: such was the case in the following

2 Cor. 10. 5.

1 Sam. 23.

22.

following Narrative, and indeed, some of those that were present, though very averse to his discovery, yet we hope will now say that there was *digium Dei* in the businesse.

Reader, If thou desirest a further account why we have made this great Cheat knowne to the World, we shall but hint to thee, what thy owne thoughts will presently take up; *vid.* the Administrator with his Societie at *Hexham*, glorying much in this new Convert, as thou maiest observe by the animadversions hastning to the Presse with this gull of the world, we thought it necessarie for the glorie of God, and his Truth, to discover to all the importance of that rule of Ch. iiii, *Beware of men.*

The Narrative of his Detection.

HAVING our eares much beaten with the confident report of a converted Jew, called *Ioseph Ben Israel*, baptized at *Hexham*, very soon after his coming over into *England*, though notoriously guiltie of very many grosse lies; industriously plotted, as himself confessed, for the carrying on of his Popish Designe, but yet we have some grounds to suspect that this might be the same person that upon his first landing at *Newcastle*, was with one of us under the name of *Thomas Horsley* born at *Newcastle*; it was desired by a deare friend of ours, yet deluded by him, that hee might come to *Newcastle* to cleare himselfe from these devilish forgeries laid to his charge: Whereupon the 21 day of *June* 1653. hee with the Administrator came to *Newcastle*, and divers others of that judgement, met at Alderman *George Dawson*'s house, whither we were invited to come to sift out the truth, and to that purpose such were sent for as could fully informe about that matter. *viz.* *Christopher Shadforth* Master of the Ship in which he came to *England*, *Mr. Hickstier* passenger in the same Ship, who being asked if they knew him, they presently owned him to be the man whom

they brought over from *Hamborough*, under the name of *Thomas Horsey*, though he had for his disguise thrown off the periwig which he formerly wore: they being further desired to relate what conference they had with him in his passage, reported as to the substance the same which was given in to the Major upon Oath, which is here inserted, and is now sent up to the Lord Generall with the detected person.

Newcastle
upon Tyne.

The information of Christopher Shadforth, of the Towne of Newcastle upon Tyne, Master and Mariner, taken upon Oath the one and twenty day of June 1653. before Hen: Dawson Esq; Major.

WHo saith, that he is Master of the good Ship called the *Elizabeth of Newcastle*, and that in *Aprill* last, being with the said Ship at *Hamborough*, and being upon the Exchange or Busse with the English Merchant there, one who gave himselfe the name of *Thomas Horsey*, who had been with *Doctor Elborough*, the English Minister, was likewise with the said English Merchant, upon the said Exchange or Busse; And he further saith, That the said *Horsey* being in extremitie and necessitie, did make his wants known to the said *Doctor Elborough*, letting the said *Doctor* know he was an English-man, and borne in *Newcastle*, and had some friends there; and further, that he had been at *Rome*, and did not approve of their Doctrine there, but desired to be in his Native Countrey. Upon all this Informer was informed, the said English Merchant gave him towards his reliefe ten Dollars, and withall made way with *Mr. Hesseceer*, the Informers chiefe loader, to bring the said *Horsey* as Passenger for *Newcastle*, which at his request the Informer granted; and in their passage hither, the said *Horsey* being Sea-sick, did confesse to the Informer, that he had beene under the Order of the Pope, as a *Benedict Fryer* at *Rome*, and that his conscience there accused him, which made

made him escape and fly from thence, and withall told this Informer, that there were many Jesuits in *England* which were employed by the Pope to seduce the people there; and in *Chiny* they had seduced most of the people there, for which the Pope had received very large presents & thanks; & that he the said *Horley* was to have bin employed for *England* upon the like service, and should have taken upon him the imployment of a Taylor; but his conscience accusing him as aforesaid, disliked that service, and so came avay as aforesaid; but withall he said, there were a great many imployed in that service in *England*, vvhoo went under the notion of Handicraftsmen and others, and that when he came there he would discover them; and withall told this Informer, that the manner of their working with the people was, for Libertie and free-Will, and after to bring them to the notion of a Congregation or Church, and after to Anabaptisme, and then they were tyed not to fall off from that worship, which was as much as they sought after, and all they desired; And this Informer further saith, that the said *Horley* told him, that in his passage betweene *Rome* & *Hamborough*, he was taken by some Souldiers, and supposed to be a Jew, and had Swines-flesh given him to eat, the which to cleare himselfe that he was no Jew, did eat thereof, and that after hee was come to *Hamborough*, hee went to the Cloyster at *Lainstaigne*, but pretended as he said onely to see fashions, and durst not discover himselfe that he was come from *Rome*, for feare of being sent back againe. And he further saith, That the one & twentieth day of *April* last, the said *Horley* as Passenger from aboard his Ship at *Sheels*, in the Port or River of *Tine*, put himselfe into a Boat or wherry with two Merchants Passengers who came all up to *Newcastle* together; and further saith not.

Christopher Shadforth.

Taken upon Oath before me,

Hen: Dawson, Major.

Mr. Tillam.

While these things were affirmed, & he acknowledged them lies, yet the *Administrator* was not afraid to affirme, that he did no worse then *Abraham* and *David*; nay, *he owned him as an Angel of God, and would imbrace him in his bosome as his deare Brother in Christ*: thus farre will men go to serve their way, therefore he was often told to beware of vaine glory in the butinesse, which indeed we had cause to suspect by his unchristian charging us, that we had never inquired into the man except hee had beene baptized into their way; whereas the Great Judge of hearts knowes, that one of us with whom he was at his first coming over, under the name of *Thomas Horsley*, did acquaint the Major, that hee had strong jealousies he was an Impostor, which principle of (as we may call it) holy jealousie carried us out through the good hand of God with us to the discoverie of this Cheat, though often impertinently interrupted by others, & much affronted by the *Administrator*.

As for the manner of our proceeding in his Discoverie, for the satisfying of the Reader, we have here described it.

First, we urged his speaking perfect English in the verie dialect of it (as indeed he doth) as a strong argument that he could be no Native Jew, to which he answering little, but the *Administrator* for him affirmed, that many of the Jewes could speake perfect English, as himselfe knew by experience, having some times travelled *when he was a Papist*, for so the *Administrator* was some yeers since, as he himself hath acknowledged; as also, that this pretended Jew could not write true English, though it was proved he had done it in the Ship, with which answer we being no way satisfied, still pressed that he might speake for himselfe, which he cunningly avoided by Jesuited principles, leaving them to answer for him, whom he saw readie enough to do it upon all occasions; whereupon another there pleading for him, confidently affirmed, *that because the Jewes could pronounce Shibboleth: therefore they could speake perfect English*, a perillous argument, to which we thought sleighting a sufficient returne; but still begging them to be silent that truth might be discovered, we pressed him againe to speake, and then hee spoke

spoke broken English in a lipping way; whereupon we were more unsatisfied then ever, one of us having heard him in private conference to speake perfect English, yet after all this they still backed him in his impostures.

Secondly, another ground of our jealousy was, as was told them, his immediate addresse to Lieutenant Colonell *Paul Hobson*; for why? seeing he pretended to come over for Conscience, should hee so speedily haste out of Towne, having beene courteously entertained, and particularly by one of us, and desired to come again for further conference; yet that very night he went out of the Towne onwards in his way to Lieut. Col. *Hobson*; the cause he pretended was, he could get no lodging in the Towne, but upon his detection he acknowledged *he had heard much of the Lieutenant Colonell at Rome, and had made inquirie after him at Ham-borough*, by which information he thought him a man fit for his purpose, with whom he lived about a Month, and after by him was commended to the Administrator at *Hexham*, who within a few dayes baptized him, as himself affirms in his Animadversions upon this false Jewes Declaration in the presence of some hundreds, accompanying him to the River *Tine*. 1 Tim. 5. 22.

Thirdly, our jealousy arising higher then ever, we further inquired whether he was not upon his first landing at the House of *Anne Horsley* in *Newcastle*, under the Name of *Thomas Horsley*, where he pointing to a doore in the House said, there was the Closet he used to lay his Bookes In, for as it now appeares, he with his father had formerly lodged in that house; as also he told them of the house, of her Daughter who did stutter, and asked for her and one *Alice Browne*, with others, all which did evidence to us he was certainly no Jew borne, which the Administrator still with much confidence affirmed him to be; being pressed how a Native Jew, and never in *England* before, could know so exactly these particulars in a private family, his evasion was, he learned them of one *Ramsay* in *Florence*, & from the Seamen in his comming over, and therefore feined himselfe to be *Horsley*, to avoid the Lawes of *England* against the Jews, though

though we told him notwithstanding these Lawes he could not be ignorant, that a true converted Jew might have much freedome and entertainment in *England*; wherefore wee charged him againe with his deligne of carrying on lyes, to which the *Adminiftrator* presently replied for him, *that the Jewes thought nothing to be sin but Idolatry and murder, when life was in danger*, which we perceiving that it strengthened him in lyes, charged him more deeply; whereupon the *Adminiftrator* told us very auerly, *that he saw then as he stood, the bitterness of his soule, and the broakennesse of his heart for those things, and that we did not Christianly to presse it so much upon him*, which the pretended Jew hearing, with a feined indignation threatned, *such hard usage would make him go back to his Countrey, and write to the confusion of all Christianity*; at which exprellion we were perswaded he was a perfect Cheat, and that though the *Adminiftrator* called him an angell of God, it was by one of us said to him, hee was an angell of darknesse, as also that he was a vile wretch, and abominably deluded to thinke that the Kingdome of Jesus Christ could suffer by such a one as hee; which words made one of his Defendants to suspect him to be a Counterfeit.

Fourthly, that which more strengthened us, and wherein we see now a more then ordinarie hand of God, was the comming in of a Townesman with two Letters, one to himselfe from Mistris Ramsey, Wife to Doctor Ramsey in *Scotland*, and another to this person, in which she calls him Son, saying, *that his Father having received a Letter from him under the name of Thomas Horsley, knew it was his writing though under a false name*; upon which we asked him if hee had written to that Doctor Ramsey, which he confessed he had done in the Name of *Thomas Horsley*, concerning Mr. Ramsey his Son whom he had scene in *Florence*; whereupon we asked him why Mistris Ramsey should write to her Son at *Newcastle*, and perswade him so earnestly to come home though never so poore; to which indeed he could answer nothing pertinently, but desired to goe aside with the *Adminiftrator*; what passed betwixt them we know not, but for our parts that remained in the roome, we were abundantly

dantly satisfied that he was not a Jew, but some *Jesuited Papist* and an English-man borne; a little after their being in private together, we were called to them, where he *confessed* he was no Jew, but the Son of Doctor *Alexander Ramsey*, as under his owne hand he gave it to us in the presence of some Aldermen and the Sheriffe, for the Major was gone along before, who having told the *Administrator* of his *juggling*, and that he was fully perswaded he was an Emissary from Rome, as he afterward was found to be, with some other sharp words very necessary, having observed the *Administrators boldness* and *bolstering up this Counterfeit* with his answers for him.

We had almost forgot to acquaint the Reader with some passages very observable, one maine argument which was triumphingly urged before the discoverie of this *counterfeit Jew* by a Stickler on his behalfe was this; *did we ever heare or read of an Emissary from Rome, that submitted to their Ordinance of Baptisme?* our answer was, though wee could not name a person, yet we questioned not to carry on their Designe they would doe any thing, but for that way of *rebaptizing*, they looked not upon it as an Ordinance of Christ, and so its no wonder he could so easily close with it, and since his discovery as to this, the Counterfeit tells us, *he looked upon it as no more then washing of his hands*; but for the Sacrament of the Lords Supper, he acknowledged his heart rose against it; therefore being called by the *Administrator* to partake of it, he feined himselfe angry, and in some things unsatisfied, that he might avoid it.

Another was, this while we were examining of him, the *Administrator* to abate our zeale in this worke, and as hee thought to terrifie us, told us, (how soon we knew not) *this Jew was sent for into the Army*; which gave us occasion since to aske him what his maine designe was in striking in so suddenly with the *Administrator* and the men of that persuasion, he freely opened himselfe, conceiving it would not bring him into danger of life as to this effect, which we shall give you in his owne examination before the Major, and more fully and briefly to our selves in private.

*The Examination of Thomas Ramsey, who gives himself out to have lately come from Rome to Ham-
borough, and from thence to England; taken the
21 day of June, in the yeare of our Lord 1653. be-
fore Henry Dawson Esq; Major of the said Towne
and Thomas Bonner Esq; Alderman, &c.*

Newcastle
upon Tyne.

WHo being examined what age he is of, where he was born, & of what Parents, he saith he is of the age of twenty two yeares, borne at London, in the Parish of Saint Dunstons neere Temple-Barre, of Scottish Parents, Doctor Alexander Ramsay Physician, being his Father and now in Scotland; and being further examined how long he lived with his Father, he saith, till he was fixteene yeares old, and then was sent by his Father to London to some friends there, and after a few Moneths time, was ordered by his Father for Rotterdam in Holland, to his Kinsman Mr. Alexander Petree Minister, to study at the Univer-
sity at Leyden if he thought meet; but his Uncle not thinking it good he should follow his study there, commended him to his Father in Scotland, who sent him to the Univer-
sity at Glasco, where he remained a yeare studying Philosophie and the Greek language, and by reason of the plague he removed thence to the Colledge at Edinburg, where hee staid a twelve moneths time, and prosecuted his study in Philosophie, in which time there came some Scottish Gentle men to him, perceiving him to be a Scholler, advised him to go beyond Seas for his better knowledge and improvement in Religion; shortly after he went to Breeme, & there was perswaded by a Breemer to goe up to see some of his Countrey-men at Wortsborough in Germany, where hee staid a Moneth, and then passed through that Countrey with all speed into Italy, and thence to Rome, and that presently comming into the Hospitall, was brought to some
Do.

Dominicans into the Cloyster, where he stayed for the space of a yeare, and spent his time in his study amongst them, and that another yeare in his study in the Jesuits Colledge in trying his Genius for what imployment he was best fitted; and being examined while he was in the said Colledge whether or no he tooke any Order upon him, he constantly denyeth he did not, and being asked what was the cause of his removing from *Rome*, he saith, hee was sent by the Colledge of Jesuites to *Hildesbime* in *Germany*, with Letters to the Jesuits there, signifying his fittnesse for any imployment they would use him in; and being there, the Jesuits having second Letters from *Rome* which concerned him, presently sent him over for *England*, to use his best endeavours there to propagate their ends, and for that purpose tooke Shipping at *Hamborough*, in the Ship the *Elizabeth* of *Newcastle*, *Christopher Shadforth* Master; and being examined by what name he gave himselfe out at *Hamborough*, and in his passage thither he saith by the name of *Thomas Horsley*, and borne at *Newcastle* in *England*, and that his coming hither, he repaired to some of the Ministers in the Towne for reliefe, and presently after went into the Countie of *Durham*, to Lieutenant Collonell *Paul Hobson*, to whom he gave himselfe out to be a converted Jew, and by the Name of *Ioseph Ben Israel*, where he stayed a month, and from them by recommendation of the said Lieutenant Collonell, he went to *Hexham*, to Master *Tillam* Minister there, where after a fevv dayes he vvas baptized; and after being suspected to be no Jew, vvas desired by some friends to come to *Newcastle* to vindicate himself; Whereupon diligent inquiry bysom Magistrates and Ministers of the said tovvn, he was found to be no Jew, as afterwards he did acknowledg; being further examined, whether he knows of any person sent forth from *Rome* into *England*, & particularly into the Army, & to vvhath end, he saith, there are many sent over for dividing the Army, the troubling of the peace both of the Nation and Church; and being asked if he be under the sense of his vicked undertakings, and vvilling if he should see any of these persons to discover them to the Generall, or these

these whom it concerned; he saith he freely acknowledgeth the wickednesse of his undertakings, and vwill be very vwillig upon the sight of any of these persons, to make them knowvne, though he cannot remember their Names; and further saith not.

Thomas Ramsay.

Taken before us

Henry Dawson, *Major.*
Thomas Bonner.

And now we shall give you what he told us in private, that he was sent from Rome by a *speciall Order* of the Jesuits and with a *perjonall unction and benediction* from the Pope, to go first into Germany to some Jesuits there, and being there was by second Letters commanded for England upon this imployment (as he saith) *to try his fidelity*, for they perceiving his abilities, having beene a *Master of Arts*, and a *Student in two Universities* in Scotland, Glasco and Edinburge, perfectly learned in the Hebrew and many other languages, finding him also to be though young, yet very fit for any imployment of this nature, being of *Merceniall parts* as they call it, made use of him for this enterprife; but should we acquaint the Reader with what imployment he was trained up in while he was at Rome, which we conceal for the present, as not being acted in England, you would say, they that sent him had prooffe good enough of both his head and heart, what he could and durst adventure upon; we may tell you in the generall we hope without prejudice of his person, whose repentance we pray for, not in the least aiming at his ruine, he was a *Servant to the Inquisition*—his businesse in England was this; hearing that party with whom he after soon closed, was the most prevailing, his instructions were for to insinuate into them, and to that end, he so presently addressed himselfe to Lieutenant Collonell Hobson, though he assures us *he never opened his mind to the Lieutenant Collonell*, because as he sayes he saw him upon all occasions so open in his expressions, neither was he to reveale himselfe to any in England, but as he found his plot to take effect, to
give

give account of it beyond Sea in Hebrew language to some appointed to receive it from him, being learned he was to take up preaching, and cry up notions; and to give you a passage or two of his skill, we shall acquaint you with some of his abilities that way; once Lieutenant Collonell Hobson, while he was in his house asked him if there were not many false interpretations of the Originall in the Bible; in particular concerning this text in the New Testament, *Luke 17. 21. The Kingdome of God is within you*, he gave this as the most proper sence of the Originall, *The Kingdom of God is so wisht in you, as it is not without you in Formes and Ordinances*, which interpretation the Lieutenant Collonell (as he sayes) was mightily taken with; he was much pressed by one, how he could stand under the power of Lieutenant Collonell Hobsons prayers, being so long in his family, to which he plainly answered, *that they used no family duties while he was there*; at another time being in *Durham* with a Collonell and other Officers of the army going for *Scotland*, they asked him many questions, among which this, what the Jews thought of the Messiah, he answered, *Our Rabbies doe expect a Messiah, but in the spirit onely, not in outward formes*; at the which one of them said, *Brother, if we were among them, we should all turne Jewes*; and they would have had him into *Scotland* with them as he sayes, but the Jaylor of *Durham* told them Lieutenant Collonell Hobson would not part with him. Once he was desired by Leuit. Col. Hobson to exercise in a publick Meeting, where the said Leuit. Col. uses to preach; and being demanded of us what subject he insisted on, he saies all he did was to tell them some stories of the Rabbies, and of the Old Testament with often reflections upon our translation of the Bible, insomuch that some of the people began to entertaine scruples about the same: We omit divers other passages very worthy your knowledge, that we may not be tedious, but by this you may gather how soone he was entred upon his worke.

Sam: Hammond.
Wil: Durant.

(14)

But that you may know the man and his fitness to act his part, we here give you his *Confession* so much cryed up by the Administrator and his Allyes, spoken in the publick meeting place of *Hexham*.

The

The Converted
J E W :

O R,
The substance of the Declaration
and Confession which was made in the
Publique Meeting House at

HEXHAM,

The 4th Moneth, the 5th Day, 1 6 5 3.

By Joseph Ben Israel.

Rom. 11. 1.

I say then, hath God cast away his People? God forbid. For I also am an Israelite, of the Seed of Abraham, of the Tribe of (Judah) Benjamin.

Printed at Gate side by S.B.

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**The substance of my Declaration and
Confession in the Church of Christ, under the
order of the Gospel, at Hexham in Northumber-
land, the 4th Moneth, the 5th Day.**

*And in the publicke Parish-House at Hexham, ^{1651.} upon
the Lords day next after, as followeth.*

Men, Brethren, and Fathers,

MY purpose is to declare unto this Congregation, first my De-
scent and Education; and secondly the great worke of my
Conversion.

I verily am a man which am a Jew, of the Tribe of *Judah*, born A. D. 22.
in *Mantua* a City in *Lombardy*, a Province of *Italy*, trained up in the
Religion of my Fathers, and brought up in the choysell Learning of
my Countrey; and having attained unto eight Languages, I betooke
me seriously to the Studie of Philosophie; where meeting with
Plato (surnamed Divine) *Trinum per unum*, *Socrates*, and *Hermes Trif-*
megistus, I found such light in the glorious Mysterie of the Triunity;
that I was wonderfully surpris'd, & amaz'd, and the more, that Hea-
thens should come to the knowledge of this most excellent Doct ine.

*O Lord (said I) how shall these Philosophers rise in judgement against me,
who have more light, even Iseph hattorah, the Booke of the Law? the
former Booke rendred them inexcusable, but what will become of us who have
the revealed will of God?*

I had not gone three foot-steps in this way, but I found *Elohim* in
the plurall number, compound'd with a singular word *Ezra*, created,
upon which my Meditation was much rais'd to admire this mysterie;
when passing on a little further, I met with *Nangas haadani betrol'menn*,
Let us perfect man with our Image. Why us? but that we should un-
derstand the plurality holden forth in the Creator: This drew my Me-
ditations first towards the Christians *Messiah*. But now Satan (the
professed enemy of Christ, of all that set their faces towards Heaven)
told me that these were but fancies and delusions of my owne braine? shal

the Heathenish Philosophers be a rule for my Religion ? no, I will follow the Law under which I was borne' and educated. Behold the power of Satans snares; and behold the vilenesse of mine own heart forsaking this blessed light, and rejecting all these holy motions, returning to my former old wayes againe. But here (through the goodnesse of God) I found no rest, but very much trouble and anguish of spirit; but O the loving kindnesse of God! whose designe graciously appeared to bring me to the knowledge of himseife, even from our own way of worship. Our Doctors chuse out a place to say every morning and evening, *Shemang Israel Adonay elohינו Adonay echad, Heare O Israel, the Lord our God, the Lord is one.* Immediately upon this, I find thrice *Eloheinu Iehovah, Iehovah, The Lord, &c.* O Brethren, I cannot expresse the heart-searchings, and movings that were upon me at that instant, which with my former Meditations, engaged my soul in a firme believe of the blessed *Three in One*, which most sacred Trinity I do invoke as a Witnessse of the sincerity of my heart, holding concurrence with my words, O holy of holies, Father, Son and Spirit, searcher of the heart, and tryer of the reines, be pleased to give strength and courage to avow thee, grant that my lips may enunciate truth, and deale with thy servant according to the integrity of his heart.

After diligent enquire of the Lord Jesus Christ, I did in heart confesse him as the most high God, taking upon him our nature; but then Satan sets upon me with fresh and violent temptations, which caused me to break forth, *O my soul, its for thee I care go I back to the Law I lose thee, and thy case, my body: go I forward to those that professe this Messiah, and behold grosse and abominable Idolatry; looke upward, and behold a just and jealous God, the punisher of it; looke about thee, and behold all thy friends ashamed of thee, and the neerest relations cursing thee and the Messiah, whom thou believ'st. But can this be the true Messiah, whose Disciples are so notoriously wicked, allowing in all kind of sin, and refus'l Idolatry ?*

In the midst of these perplexities and distractions of Spirit, I was almost swallowed up of despaire.

And while I thought of returning to the way of my Fathers; reading in the holy Scriptures, I discovered many grosse untruths and corruptions of the Doctors: as concerning the Incarnation of Christ, Be.

- May 7. *hold a Virgin shall conceive and beare a Son,* they render *Gnalmah*, a corrupted woman (which is no signe or wonder at all) namely, for a corrupted woman to conceive and beare a Son. So for the sufferings of Psa. 22. *Christ*, instead of *caru*, they digged, or pierced, they read *csari*, as a Lion, 16. that so they may cast a mist upon the true Messiah.

And

And now the good hand of Providence brought to my view the Syriaque and Greeke Copies of *Guido Fabricius Boderianus*, and by comparing these with the Law and the Prophets, I found all Prophecies fulfilled in Jesus Christ, without contradiction, which through the goodnesse of God, raised me to a full resolution, *Avoid Satan, the enemy of my soule, I will delay no longer, but fly to Christ; come Lord, the desire of my soules, lead me in the way of life.* Now I resolved to leave my Country and Friends, and to go over the Alpes to find a people professing the true Messiah, *not in legall wayes, but in spirit and truth*, for the Papists go on the same way that my own people doe, although legally, *ex opere operato*, rest on the worke done, and by their horrible Idolatry to Pictures and Images, are a grievous stumbling block unto the Jewes, and were a great obstruction to my conversion.

Commung into *Germany*, instead of finding comfort to my poore soule, by communion with Christians in a spirituall way of worship, without human Traditions, I finde their great Idol Consubstantiation, and many other Idols of their own inventions; this is not Christs way, I will not enter this way, no more of this. Lord what shall I doe, I will not go without my businesse?

Away I goe to *Hessen*, where all are *Calvinists*; here Organs, *Formes*, and wicked lives turned away my heart from them.

So that from *Hamburg*, I came into *England*, and while I was thus seeking Christ *without*, in the way and order of his holy Gospel, I found him *also within*, to the exceeding joy of my soule.

Blessed be thou King Jesus, who lives in thy Saints by Faith, communicating thy selfe through thine Ordinances; thou shewest me my lost state in Adam, and the onely way of recovery through thy selfe.

When we come to a sight of our own undone condition, then we see the necessity of a Saviour, and the danger of our soules without Christ, and then Christ lovingly cloathes the poore sinner with the pretious Robes of his owne Righteousnesse; *Fleshy priviledges inuisibles none to any thing of Christ. Though I might, &c.*

See Phil.
3. 4.

Lord Jesus present me at the day of Judgement before the Father in these long white Robes, I disclaime all other coverings; what soever I count gaine before, I now count losse for Christ; yea doubtlesse, and I count all things but losse for the excellencie of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine owne Righteousnesse, which is of the Law, but *Phil. 3. 7.* that which is through the faith of Christ.

(4)

And since my Lord Jesus hath appointed Ordinances for his people that have him within them inbrowed in their hearts, and that I am called upon to arise and be Baptized.

I doe here avow thee Lord Jesus my true Saviour, and I rejoyce in thy Church and people, thy precious Saints, who doe here walke through thy grace, according to thy rule, and holy commands.

I doe here solemnly vow thee my Lord and King thy Saints and Ordinances; and now I heartily desire all the people of God to pray for me, that the residue of my daies may be spent according to this beginning.

O Lord Jesus, who hast appointed Ordinances, and sufferings for those who shall raigne with thee in gloria, shew the desire of my soule is to thee; doe thou therefore convey the grace of Ordinances into my heart, that I may live to the honour of thy name, as becometh thy professed Servant, waiting for thy second comming. So come Lord Jesus, and tarry not. Baruch Adonay
Scriptis propria manu.

R. Josephus B. Israel.

Heb. Mant.

I having thus, with much brevity, discovered the glorious worke of God in my soules union with the Lord Jesus Christ; I shall adde somewhat more inference to that communion with his people under which now we walke, and wherein I greatly rejoyce, That it may appeare to all the world, that my present actings are not bottomed upon self-ish carnall principles, but upon reall and cleare convictions of Spirit.

Cetera desiderantur.

We suppose in a word, the Narrative a sufficient comment upon this Confession.

The Administrators Animadversions upon this Declaration and Confession, wherein the glorious Order and method of the highest shines forth.

1. **I**T is observable, that the Lord Jesus Christ was pleased to manifest himself to this poor soul that asked not after him, to advance him as a living monument of free grace and mercy, like as the woman of Sychar coming to Jacobs well to draw water for her bodie comfort, met unexpectedly with a living Fountaine of distinguishing grace, freely streaming out to her soul: so was the Lord pleased while this Jew was pumping the water of Philosophy for the accomplishing of the outward man, to open the glorious fountain of the divine nature, for

for the blessed information, and to the great admiration of his spirit, untill that happy season, blinded with the traditions of his Fathers; oh the distinguishing love of God. Rom. 12. 7.

2. The Gospel-like order of this great work deserves our most serious thoughts, that high and wonderfull Doctrine which the Almighty layes for a sure foundation in his heart, is that whereon eternall blessedness depends, and this is life eternall, that they may know thee the onely John 17. 3. true God and Jesus Christ whom thou hast sent; he is first awakened (as it were) by *Isaiah's* vision, the discovery of that glorious, infinite, blessed three in one, *Holy Father, Isa. 63. Holy Son, John 12. 41. Holy Spirit, Acts 28. 26. and other foundation can no man lay*; wherefore let holy hearts labour 1 Joh. 5. 7. 13. 20. 21. for a right understanding of this excellent mystery.

The Lords ancient people the Jews have ever accounted it a great blasphemy to call God a person.

Little Children keep your selves from the idols of mens vain inventions, let the holy expressions of men divinely inspired be the rule without either adding or diminishing. Rev. 22. 18, 19.

3. No sooner hath he conceived with this blessed truth, but the grand enemy of the Saints stands before him with fearfull temptations, either to strangle it before, or to devour it as soon as it was born; and this occasioned these sharp conflicts in this distressed Jew, who was now put very hard to it, so that either he must extinguish this candle of the Lord lighted in his soul, and utterly relinquish this glorious Doctrine of salvation, or else he must forsake all relations and enjoyments, and be an exile for ever, from that excellent place of his Nativity, which is accounted a second *Eden*, even the choice Garden of the world; alas poor seeming Christians, how many of you are intangled in these snares of relations and enjoyments, which you dare not, will not relinquish for Christ, so as to make a bold profession of the despised truths of a crucified Redeemer: oh how will you stand in judgement with this happy Convert, who hath forsaken all to follow the Lord Jesus.

But now behold a stumbling-block surpassing all Satans temptations, or snares of relations, or whatsoever else

could be as a Mountain to obitruſt his paſſage towards *Sion*: this is the ſcarlet coloured whore, who ſitting upon ſeven hills, that monſtrous ſtrumpet, *Romiſh Babylon*, whoſe dreadfull abominations ſtops the advance of this ſeeking ſoul, he concludes theſe cannot be Diſciples of the true Meſſiah, that thus wallow in all manner of impiety, whor-
dom, murder, Sodomy, theft, covetouſneſs, pride, Ponti-
ficiall pride; but eſpecially that filthy and deteſtable Ido-
latry of Image and Picture worſhip, which the juſt God ſo
ſeverely puniſhed by a ſeventy years captivity of his Nati-
on in literall *Babylon*, with that other ſin of horrible pro-
phanation of the ſolemn ruine of Gods worſhip.

Ezek. 23.
37.

Neh. 13. 18

Jer. 5. 7. 3.

Let every ſincere ſoul that can either pray, preach, or bend or bow, lay out its ſelf to the utmoſt, purſe, perſon, all for the deſtruction of the man of ſin, which his bloody helliſh work of *Iſraels* conversion.

Plal. 137. 8.

O Daughter of *Babylon*: who art to be waſted and deſtroyed, happy ſhall he be that rewardeth thee according as thou haſt ſerved us, or happy ſhall he be that taketh and daſteth thy little ones againſt the ſtones.

5. While *Romiſh* abomination cauſeth his retreat to- wards his former legall profeſſion, his perplexed ſoul acted by the ſpirit of the living God, to pant and breath after him who hath perfectly fulfilled the Law, by contrary motions and ſtruglings, like *Jacob* and *Eſau* in the womb of *Rebeckah*, is nigh unto deſpair, even ready to ſplit upon that dreadfull Rock.

In the Mount of ſtraights the holy one of *Iſrael* appears, who having laid ſo ſure a foundation in his pretious ſoul, carries it gloriously on to perfection, making out unto him the next great myſtery of godlineſs, God manifeſted in the fleſh, while he diſcovers the groſs corruptions of the Jewiſh Doctors labouring to obſcure the ſerene prophecy; wherein the glory of this Goſpel-myſtery ſhines forth: the like impiety he diſcovers in their ſenſeleſs and groſſe abuſe of the Kingly Prophet, concerning the ſufferings of Chriſt, which ſerve more to eſtabliſh him in the faith of the Goſpel: ſo having gotten the new Teſtament of ſome Po-
piſh

Philip. 1. 6.

1 Tim. 3. 16

Iſa. 7. 14

pish Priest, the benefit he ever received from Papists, he findes all Prophecies concerning the incarnation, passion, Resurrection and ascension, exactly fulfilled in him, in whom all promise are yea and amen.

6. Being thus informed of these great mysteries of God, he next by reflexion upon himself discerns, 1. what he was by Creation, innocent and happy. 2. What he was without a Saviour, by sin wretched and miserable. 3. What he would be gracious, and glorious; and seeing Christ the only way to this blessedness, he is so graciously strengthened from on high, as to abandon all enjoyments and earthly comforts, and to cast himself upon a naked Christ.

7. Whereupon he sets upon a diligent search of a Christ, enthroned in the beautifull Conversation of a peoples professing the faith of the Gospel, not after the tradition and invention of men, but according to the exact prescription of the King of Saints.

8. Taking his life in his hand, through dangers and difficulties, he visits Germany, where finding his hopes frustrate by *Hessen*, he comes to *Hambrough*, and there the gracious hand of providence brings the same of *English* Professors to his ears: Oh that the increasing glory of our Land may more and more allure the out-casts of *Israel*, to come to the knowledge and profession of the Son of God; yea let all that profess the name of Christ, labour to adorn the glorious Doctrine of salvation in this happy Isle; yet they may never crucifie the Son of God afresh, nor put him to an open shame by their miscarriage: *cursed be he that maketh the blind to wander out of the way*: then woe to Rome the great mother of *Harlots*, and abomination, woe to *Germany*, woe to *Hessen*; yea woe and alas to *English* Professors, all who call themselves Christians, that by any corruption in life or Doctrine shall prove a stumbling block unto enquiring and seeking souls.

9. *Englands* renown adds wings to the heightned desires of this distressed *Rabbi*, who upon holy resolution of this high design, is vehemently assaulted by Satan, who had not forgot his old language in *Peter*, saying, Master, pi-

Dent. 27.

Mar. 18. 19

Isa 57. 14.
62. 10.

ty

Gen. 11,
12, 13.

by thy self, the *English* permit not any of thy Nation to abide amongst them, they have slain thousands, and canst thou think to escape? but getting victory over this temptation, and imbarcking for *England*, he is suddenly surprized by another, like the Father of the faithfull, for the preservation of his life, even slavish fear not knowing of the liberty in *England* to his people, he answered to the Mariners, that he was an *Englishman*, I shall not I hope, either daub with untampered mortar to sow pillowes under any arm holes, far be it from me to extenuate any sin, yet something methinks may and ought to be spoken in this matter.

1. That it is a received and avowed principle among the Jews, that nothing is sin when life is concerned, except murder and idolatry.

2. That this Jew was not yet thoroughly instructed in Christianity, not any Christians he had met with, making conscience of such kind of untruths.

3. It was through the same fear that surprized *Jacob*, *David*, *Peter*, and other dear Servants of Christ, both of old and in our late wars, many a pretious soul changing, his name when life was in danger, but this was their infirmity, as it was also his who professeth his sorrow, and doth
1 Tim. 1. 13 hope he hath obtained mercy upon *Pauls* account, because he did it ignorantly in unbelief.

Lastly, I would give a word of caution, to all the deare Servants of Christ, to abstain from all appearance of evill, & not to commit the least sin to avoid the greatest danger, but walk in Gods paths, and leave the success to him.

10. This occasioned many false reports, as that he is no Jew, but a Jesuite, an impostor a counterfeit, and what not; whereas it will evidently appeare as noon day verily to any ingenious person that shal converse with him, that he is indeed a Jew, especially when they shal behold that manifest token in his flesh, the distinguishing Character of circumcision, which I also saw before I baptized him.
Gen. 17.

11. But the mighty power of faith grounded upon many pretious promises, especially this, (*All that the Father giveth*

me shall come unto me, and him that cometh to me I will in no wise cast off) John 6.37
 bearing him through all these great undertakings for his names sake, who made this gracious promise the lively demonstration of Evangelicall repentance & throughly changed nature, the clear knowledge of the great mystery of godliness, the gracious flowings of love from life, and life from light, the sweet experimentall breathings of a Christ, in a more excellent manner, then I am able to recite, did even constrain me to profess I have not found a more blessed work of grace, no not in *England*.

12. And therefore looking upon him as a subjectly qualified through grace for Christs Kingdom, my very soul cleaving to him & that same entire affectio abundantly flowing from my faithful fellow labourer with full approbation of all my Brethren that heard him, I called upon him in the word of the holy man: *Now why tariest thou? arise & be baptized, & wash away thy sins, calling on the name of the Lord.*

13. In which imitating Ordinance he being well informed as to the subject matter, believers, and the exact manner, dipping or plunging, both from the holy Scriptures, and from the full testimony of the most learned Jewish Doctors, averring that the manner of the Disciples of Jesus of Nazareth, the hanged man, was to baptize their Converts in Rivers by immersion or dipping the whole body under water, according to the ancient custom of cleaning Lepers, and of menstruous women to this day; whereupon a publick solemn profession of the Lord Jesus, and humble addresses to his Throne for his gracious presence, some hundreds accompanying him to the River *Acts 8.39.* *Tine*, he was baptized in the name of the Lord Jesus, who returned him in a rejoycing frame of spirit, and hath filled his soul since with much spirituall sweetness: now let all that are the Lords remembrancers, give him no rest untill he bring in all his ancients gloriously, and making *Jerusalem* a praise in the earth, by causing that *Rom. 11.* joyfull sound to ring in their eares, *Arise, shine forth, thy light is come, &c.* and the glory of the Lord is risen upon thee. *Th: Tillam.*

Considerations upon the Animadversions.

As for the little we suppose, the judicious Christian Reader will, without our advertizement, see how these Animadversions, are rather the issues of the Administrators own thoughts, then bottomed upon the Confession; for many of the things he animadverts upon all, not visible to us in the Declaration, but sure he had a mind to make something of it.

1. This glorious change which he Administrator was so confident of, was in a month by reading some Books in Lieut. Col. *Hobson's* House, as himself pretended, how soon shall a man be called by these men, *a living monument of free grace*, though a meer stranger, only upon closing with their opinion.

2. The Administrator calls here the distinctions of persons Idolls; in a conference at *Newcastle* the last year, he may remember how he denying persons, sometimes called them *appearances*, and being shown the unsoundness of that expression, he denied he had used it, though the standers by affirmed they had written it from his own mouth, and then being put to shuffle, he called them *manifestations*; but how ignorant the Administrator is in these mysteries, others there present sufficiently knew; himself may know, 'tis observable this pretended Jew, before his detection, denied the using of the word person, from whence he had these and his other expressions in his Confession; let the Reader judge, it is worth the inquiring, how the Administrator came to know that the Jews count it great blasphemy to call God a person, doth he mean the Jews before Christs time, let him name his Authour; if sincer, let him know the curse of God is upon their hearts, and the veile specially in these mysteries before their eyes; but is not the Authour of the Epistle to the *Hebrews* of more Authority then all the Rabbies in the World? *Hebrews* 1. 3. the Administrator used no such argument at our conference; but hath since learned it from this counterfeit Jew, who told us his design was to strengthen him in his opinions, by false quotations of the Rabbies.

3. How do men coyn temptations? conjure up Satan, and lay him at pleasure, you see by this time how the Candle smells, is not *this* to call *darkness light*? *Isa* 5. 7. 20.

4. *Quere*, whether by this railing at *Rome*, there may not be hopes of the Administrators reall turning from *Poperie*, which we much suspected by his speedy and cordiall closing with this counterfeit Jew.

5. If now after detection there be no appearance of the least brokenness or sorrow, but an acknowledged hardness of heart, by what light could the Administrator discover him to be ready to split upon the dreadful Rock of despair, you cannot but see his ignorance in heart work.

6. The understanding Reader might put this question, how by a *reflexion upon himself* he may see his innocency by nature, and whether the counterfeit if he had been really a Jew, did not know this better formerly out of *Moses*: as also his fall by sin, and that without a *Adversary*

that he could not be saved; moreover, the Administrator cannot but call to mind, that he had often heard him profess he had no work of grace before his arrivall in England, and yet you may observe, how in his 5. h section *his perplexed soul was acted by the spirit of the living God to pant and breathe after Jesus Christ, and here again to abandon all enjoyments, and cast himself upon a naked Christ*: we desire to know by what principle he did it, or the Administrator discovered it in him; by this time you know both the Administrator and his Disciple.

7. 8. As to the seventh and eight, to avoid prolixity, we will say nothing, being onely desirous to point out his grosser mistakes.

9. We now see the reason why this miserable man was so hardened in the time of his Examination, knowing this to be in the presse, (as then it was) to delude the World; and being so often backed by the Administrator himself, with these *very expressions*, and here we cannot but give the Administrator his due, none of the rest durst: so faithful are so high, having we judg'd more of the fear of God upon their hearts, as to compare him to *David* and *Abraham*, the Father of the faithful: was he not more like to be a Son of him *whom Christ calls the Father of lies*? was it ever the mind of God, that the recording of the Saints failings should be made use of for the strengthening of the hands of the wicked, woe to them that call evill good, *be that justifies the wicked, is an abomination to the Lord.* Father of the faithful. Joh. 8 44. Prov. 17. 15.

But let us view his reasons, because in them he professes *not to dawb with untempered mortar*, he says *far be it from him* to extenuate any sin, and yet he will *speake something to mince this*, how well doth this agree?

1. His first Reason was one of his imposed Cheats upon the Administrators; for he knew his no acquaintance with the Rabbies.

2. Is not this dawbing with him, or rather perfectly abusing many gracious Saints to charge all he met with before he came to *L. Colonel Hobson*, with making no conscience of lies.

3. To what we have formerly said of his abusing the Scripture in the quoting of *Abraham* & *David*, we add this: we have great ground to suspect, the Administrator hath been formerly acquainted with such forgeries and persons that use to make lies their refuge; and we cannot but again wonder at the frame of the Administrators spirit, who is so ready to make use of these blessed Saints to enervate the convictions of sinne on himself and others, which he also acted in the time of examination, as you shall also find it in the Narrative.

4. Is not his Caution a dawbing to his Reason?

10. As to his truth, these Reports he calls false, are now evident truths, and we wonder his confidence should swell so big upon no

better grounds than by the Narrative; you may discover he had his sad for an Administrator and the whole Societie walking with him, to be so given up by God to believe lies, 2 *Thes.* 2. 11.

11. *Quere*, If the Administrator have no greater and blessed work upon his owne heart? if not, we may tell him he is to seek as to the truth of Grace; but hath certainly been little acquainted with the hearts of the Saints in *England*.

12 His faithfull fellow labour out of whose bosome such intire affection did abundantly flow, is one Mr. *Anderson*, Sir *Iohn Fenwicks* Bayliffe at *Hexham*, who hath lately professed a great change after he knew their Articles of scandalls were by one of us shewne him, the truth of which he could not deny; it was doubtlesse his best course to strike in with the Administrator and his way, but we desire to see farther before we lay weight upon his judgement in the worke of Grace upon soules.

13. Here he speaks in the same language which the spirit of Satan breathed out of the mouth of his dear bro: the Counterfeit, & it was (as now it clearly appears) no other that inspired him with these forged testimonies of the most learned Jewish Doctors, whom he cites to prove the manner of the Disciples of Jesus of *Nazareth*, the hanged man, &c. for his humble addressees which he mentions, if hee means the prayers of the Counterfeit; let the Reader know, he never could dissemble so handsomely in the Ordinance of prayer; & being asked what he would have done if he had bin called to that duty, said he had made cruell work of it; yet this is the Saint that even now the Administrator saies he had not found the like, no not in *England*; the Administrator closes with telling you, that after his baptism he returned into a rejoycing frame of Spirit; its true, as he came out of the water, he was observed to smile, and being asked the reason by them why he smiled? it was as easily beleaved as spoken by him to be the joy of the Holy Ghost; what grounds he has to tell you his soul was since filled with much spiritual sweetness, we cannot imagine, but enough has been said; we hope by this the spirits of Saints will be awakened, but woe to the inhabitants of the earth, and of the sea, for the devill is come down unto you, having great wrath because he knoweth that he bath but a short time, *Rev.* 12. 12.

Tho: Weld. Sam: Hammond.

Cuth: Sidenham. Wil: Durant.

THe Publisher of this Discovery being at a great distance from the Presse desires the Reader to over-look the Errata which he shall meet with in Printing.

FINIS.

